

Dr. Burnet's
SERMON,
BEFORE
His Highness
THE
PRINCE
OF
ORANGE.

At the Cathedral of *Exon*, on Reading His
DECLARATION.

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THE
Divine Authority
OF
KINGS ASSERTED.

2 SAM. I. 14.

And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the Lord's Anointed?

BEfore we enter upon the consideration of this place of Scripture, we must come fairly to it by making our way through the *Context*, to which the *Text* doth relate; and thus it was. There had been now a War between *Saul* and the *Philistines*; a War that was founded on the Law of God, whereby the Children of *Israel* were forbidden to make any Covenant with the Inhabitants of *Canaan*, or to shew them mercy, *Deut. 7. 2.* This War ended in the Death of *Saul*; and the overthrow of his People though he was made King by God's own appointment, though he was God's own Vice-gerent over God's own Inheritance, and undertook a quarrel pursuant to God's own Will, yet in the Conclusion both He and his Forces (Good *Jonathan* himself not excepted) are routed upon Mount *Gilboa* by the *Uncircumcised Philistines*: To shew that Success in War is not an Argument of the Righteousness of a Cause, or of the Righteousness of a Party, but of the unsearchable Wisdom and Righteousness of God.

Saul being defeated was full of Horror and Desperation, and resolved to hasten out of the *World*, since he had fied before the *Philistines*; and because his Armour-bearer could not be entreated (by reason of that awful regard he bore to Majesty) to befriend his undone Sovereign with a Mortal Blow, *Saul* gives himself his Deaths-wound with his own hands.

An *Amalekite* happening to be there, took off his Royal Diadem and Bracelet, and with great Speed carryed them to *Ziklag* to *David*, who by Common Fame was known to have been Anointed next Heir to the Crown of *Israel*.

David received the news of *Saul's* and *Jonathan's* Death, with excess of Sorrow: But hearing that this *Amalekite* had had an hand in *Saul's* destruction, his Heart was struck through with Amazement and Indignation. Though *Saul* had been his Blood-thirsty Enemy, yet his Soul was on a Flame, at the sad Tidings of his being Murdered, and though this young man was not one of *Saul's* Subjects, but a Stranger; yet for the Sake of God, whose Impress the Unfortunate King bore, for the Honor of Majesty, and out of respect to *Saul's* Divine Election and Character, he was resolved to revenge

revenge the Kings death, with every drop of this *Amalekites* Blood ; and this was the Preamble to his just Sentence, *How wast thou not affraid to stretch forth thine Hand to destroy the Lord's Anointed ?*

In which words we are to consider, by way of Explication :

1. First, the matter of Fact, which this *Amalekite* own'd himself to have been guilty of.

2. *David's* deep *Resentment* of the Relation which this *Amalekite* made of the matter.

1. The matter of Fact was, that he had stretched out his hand to destroy the King of *Israel* ; this he acknowledged, and seemed to boast of, as a Meritorious Office, which he had done for *David*, who was to be *Saul's* Successor in the Throne. Now it has been a great doubt both among *Jews* and *Christians*, whether this was a *Reality*, or only a *Pretext*. Many of the *Hebrew* Doctors affirm (which is also the general sense of *Christian* Writers) that *Saul* killed himself, and that the *Amalekite* was a *Liar* as to that particular. Nor doth this opinion want its Reasons. For in the last Chapter of the First Book of *Samuel* (where the manner of *Saul's* Death is related) no mention is made of the *Amalekite*, but the Text saith, that *Saul* took a Sword and fell upon it, v. 4. On the other side, *Josephus*, and some more tells us, that *Saul* had not the Only hand in the case, but that the *Amalekite* was the Principal actor. *Antiquit. Judaeic. lib. 6.* Nor doth this opinion want its Reasons neither. For the *Amalekites* were as much Enemies to *Israel*, as the *Philistines* were ; and this *Amalekite* was on Mount *Gilboa* when *Saul* fell ; and he did not only post away to *David* as a Messenger of the Fact, but persisted in the story as an Agent that had been concerned in it ; persisted to the end too, without owning his Folly, or excusing his Lye (which probably he would have done) when he saw, that a Sentence of Death against himself was the Only welcom and reward, that he was to receive.

Now for the Solution of this doubt, there seem to be some grounds for a Third opinion yet, which will make the whole story to Agree, viz. that *Saul* and this *Amalekite* did (both of them) jointly Concurr in the carrying of this sad Tragedy on. For that *Saul* fell upon his Sword, and so gave himself his Deaths-wound, is clear. That his Armour-bearer might look upon him as Dead (though indeed he was not) may be Probable. That being incumbered with his Arms and Coat of Mail, he did not dispatch himself Fully, is not incredible : And then 'tis likely enough, both that *Saul* did beg a Bloody Kindness of the *Amalekite*, for fear of falling alive into the hands of the *Philistines*, and that this *Amalekite* did readily gratify him, in hopes of a Richer booty, than the price of the Crown and the Bracelet came to.

But it is not much material, whether this *Amalekite* was Really Guilty, or had a mind only to Father the action. We will now (as *David* did) take his own Word for it, and Suppose him to have spoken Truth. For none can be better believed, than he that confesseth against Himself. Every man will be sure to make the best of his own story ; and though an Evidence may Swear away other mens Lives, he will be tender of his own, and beware of being his own Accuser, though he depose to a Lye. We will not therefore contrast the Credit of his own Testimony, but acquiesce in what he said. and look upon him as a Criminal ; and proceed to.

2. The second thing (which is most pertinent to our business) *David's* deep *Resentment* of this *Amalekite's* relation; it was a *Dreadful* story, a most *Horrible* and *Fearful* thing in the account of this good man; *How wajst thou not afraid to stretch forth thine hand to destroy the Lord's Anointed?*

He had it not been a Sin of a most *Horrid* nature and a *clamorous* voice, he who was so *near* the Throne, would at least have *forgiven* the man, that did so readily help him to the actual possession of it, especially being an Heir that had waited with so much Suffering, and been provoked by *Saul* with so many Indignities. But *King-Killing* is a Crime that is Odious and Abominable in the eyes even of those, that fare well by the *Regicide*. To which purpose the Learned *Crotom* has rightly observed out of one of the *Roman* Histories, that when the Emperor *Galba* was Murdered, *Vitellius*, though (Humanly speaking) he had reason enough to be glad of the Fact, having thereby got the power into his hands, yet out of a due sense he had of the *Horridness* of the villany he commanded those Traitors, who had served his turn, to be slain all of them, when they had the confidence to Address for a Reward.

An instance not much unlike *King David's* dealing with this *Amalekite*, when he brought *Saul's* Blood upon his own head; because he had stretched forth his hand to destroy the Lord's Anointed.

Those words, *the Lord's Anointed*, denote the great, nay the Sole thing, which we find here, and in other places to have made such a deep and continual Impression upon *David's* Spirit: So that when he had cut off the skirt of *Saul's* robe, his Heart smote him: When he was tempted to Kill him in the Cave, he abhorred the very thoughts of it; when *Abishai* would have destroyed him at one blow as he was asleep, *David* with held him with a strong hand: When *Abner* was so careless of his Masters safety, as to let him fall into *David's* power, *David* reprehended him: And at last, when this *Amalekite* had smote him (him, who had so long buri'd after *David's* Soul) He presently smote the *Amalekite*; all this was grounded upon this Great and Weighty consideration, that *Saul* was the *Lord's Anointed*.

A King is said to be the *Lord's Anointed* in a Two-fold respect.

1. In respect of that outward, Ceremonial Unction, whereby for State-sake he is by the Priest separated from the People, or rather Declared, Notified, and Acknowledged to be a Sacred person. Now this is not the great thing considerable, because it is but a Rite and Form that is not absolutely necessary: For many Princes at this day are not thus Anointed at all; I know not whether this Unction was ever used to Pagan Kings, who yet were Gods Ministers, and had Gods Authority, as well as others; it was a long time before it came to be used even in the *Christian* World; anciently and originally it was a rite peculiar to the *Jews* alone; and among them it was not used constantly neither, but when the Succession was broken, or a dispute arose about a Successors Title; commonly one of a Family was Anointed for all his Posterity and Issue; and even then the man was not made King because he was Anointed, but he was Anointed because he was King. Though there be neither Horn, nor Cruse of Oyl in the case, yet he is made King as before, and that upon an Higher, and more Noble

2. In respect of that *inward* and *essential* Unction, which he receives at the very first minute of his Kingship, and by which he is Sanctified and set *apart* and *above* all others in that very Article of time, and which from that day forward is *inseparable* from his Person. Now this Unction consisteth in that Supreme Power which is given unto him, in that Sacred *Authority* which is vested in him, in that inviolable *Majesty* which is inseparable from him, in that Divine *Image* and *Impress* whereby he bears a *different* and *singular* Character, and becomes *Hallowed*. And because he receives all this at the hands of *God* alone, because he oweth all this, not to *Priest* nor *People*, but to *God* alone; because this *Power*, *Authority*, *Majesty*, *Image*, and *Character* is given him by the *Lord* only, therefore he is called, *The Lord's Anointed*, that is, a Person made so Sacred by *God* by the Communication of his *own* Authority, that now he cannot be treated with rudeness or violence, without Dishonoring *God's* own Majesty, and striking at the Face of *God* himself.

To this purpose we are to observe, what *God* said of *King Cyrus*, an *Heathen*, an *Infidel*, a *Foreigner*, no more related unto him than a *Philistine*, or an *Amalek* Prince, yet all this notwithstanding he calls him his *Anointed*, *Is. 45.* Thus saith the *Lord* to his *Anointed*, to *Cyrus*, whose right hand I have holden (or strengthened with Power) *v. 1.* — I have even called thee by thy name; I have surnamed thee, though thou hast not known me, *v. 4.*

This was *Prophetically* spoken, for at this time *Cyrus* was not so much as *Born*: And when he came to be *King of Persia*, he was no more *Anointed* there, than *Nero* was at *Rome*; and yet, as the *Prophet* calls the former *God's Anointed*, so the *Apostle* calls the latter the *Minister of God*, the *Ordained of God*; and both *Isaiah* and *St. Paul* spake so upon these grounds, because all Lawful Princes are endued with *God's* Power and Authority, whereof the *Material* and *Ceremonial* Unction among the *Jews*, was a *Signification* and *Argument* only.

Now do but compare all this, with what is recorded of *Saul*, whom *David* speaks of in my Text, and styles him, *The Lord's Anointed*. Not very long after he came to the Crown, out of Timorousness and Infidelity, he offered up Sacrifice himself in *Samuel's* absence, *1 Sam. 13.* and therein he was an *Usurper* of the *Priestly* Office. Afterwards, he spared the *King of Amalek*, *c. 15.* and the best of the spoil, contrary to what he was required to do, and therein he was a *Rebel* against *God's* Commands. After this, he sought the Life of *David*, *c. 18.* (the best Subject that ever any Prince had) and would have struck him to the wall with a Javelin, and all this for *David's* good Service, therein he was a *Tyrant*. After this, he unjustly Kills at once 85. of the *Lord's* Priests, *c. 22.* besides the Men and Women, Children, and Sucklings that were in *Nob*, and therein he was a *Murderer*. After this, he forsaketh the *Lord* for the *Devil*, and consulteth a *Witch* at *Endor*, *c. 28.* and therein he was an *Apostate*. And after all this, last of all, as if he could not perish by any impurer hands than his own, he rusheth on the point of his Sword, *c. 31.* endeavours and attempts his own final Destruction, and there he was a *self-Homicide*.

Notwithstanding all these Sins, he was the *Lord's Anointed* still; and *David* own'd, treated, revere'd, and in the end vindicated him, as the *Lord's Anointed*. He distin-

guish between the *Sinner*, and the *Prince*; He lookt upon his *Personal Crimes* with one eye, and upon his *Holy Unction* with another. And if the Scripture may be allowed to bear us out in *any* conclusion, we have warrant enough to infer hence, that the worst of Kings (supposing him to be a Lawful King) hath a *Divine* and *Indelible* Character, for the sake whereof, he ought to be accounted and Honoured as the *Lord's Anointed*, and consequently as a *Sacred* and *Dread* Sovereign.

Nor will it avail us to consider, *how* or by what *means* he came to his Sovereignty, whether by *Inheritance*, or *otherwise*. A Lawful Prince is the Lord's Anointed ever, beholding to God alone for his Power and Authority. *Succession*, or *Election* may be the *Instrument* to convey the Title, but the *Deed* is *God's*, and the *Sovereign Power* is a *Donative* and *Estate* which the King holdeth in *Fee* of *God*, and of *God alone*, whether it be by *Nature*, that the Man is brought forth; or whether it be by the *Sword*, that he cuts his way; or whether it be by the *Consent* of Men, that he is pitcht upon, still these are but the *means*, the *ways*, and the *methods* of a Nation, whereby a Prince is brought to the Throne: 'Tis God that gives him his Commission to Reign in it; the Right of Governing, the Authority he hath over his People, the Power of Life and Death, the Crown and Scepter, the Regalities and Prerogatives of a King (however he may diminish or give some of them away) they are owing only to the Courtesie of *Heaven*.

In this case 'tis necessary for us to distinguish between the Power it self, and the *Choice*, or *Application* of the Person to that Power. Now, the Power is *God's*, by whom Kings Reign: But under God there may be divers *Subordinate*, *Instrumental*, and *Ministerial* hands to give a man a Right to that Power. Anciently and first of all, Monarchical Sovereignty went by *Lineal Descent*, and *Proximity of Blood*; and this was the *Regal* and *best* way. But in after Ages the Wickedness of a few Nations altered this course, and Monarchies came to be *Elective*. And though a Prince be chosen by the Suffrages of the People, yet this is but a *Qualification* of him to use that Power, and to exercise that Authority which is given by the King of Kings. Nay, though they Anoint and Crown him, yet in all this they are the only Masters of the Ceremonies, to declare their Obligations to Obey, and to Assist in the Princes Investitures; still the Authority whereby he acteth, the *Substantial* and *Essential* Unction, is from above. They may put on his *Robes*, and gird him with the *Sword*, and place him in his *Imperial Chair*, and cover his Head with a *Royal Diadem*; but when he is in his Throne, 'tis by a Superior Authority that he strikes with his *Sword*, and by a *Divine Commission* that he *Commandeth*, *Governeth*, and *Minist'reth* Justice unto the People which he is set over: And so *Valentinian* told his Soldiers when they had chosen him Emperor, and asked him something which he did not like; *It was in your Power to chuse me to rule over you* (saith he) *but since you have chosen me, what you desire dependeth not upon your pleasure, but mine. Your business is as my Subjects, to obey me; and my business is, as your Prince, to order what you are to do.* Though *Valentinian* was taken from among the *Soldiery*, yet his Power was not derived from the *Camp*, but it was from *God*, as King *Saul's* was, when he was fetcht from among the *Stuff*, 1 Sam. 10.

Things are best understood when they are illustrated by familiar Instances.

Take

Take then 1. an Instance in an *Ecclesiastical* matter: *Judas the Traitor* being dead, the Eleven think of Substituting some other in his Room, and by lot they Elested *Matthias*, Acts 1. But *Matthias* was not *their* Delegate, nor did he Act by *their* Commission, or in *their* Name, or by *their* Power; but his Authority was from *Christ*, as the rest of the *Apostles* was: They indeed pitch upon the *Man*, but his *Apostleship*, his Ministerial Character, his power to Preach, to Administer Sacraments, to Bind and Loose, this Power was from *Heaven*. 2. Take a second Instance in an *Oeconomical* matter: Say a *Servant* chuseth his *Master*, or a *Wife* her *Husband*, each of these pitch upon the *Man*, but neither of them gives him his *Authority*, but both consent to submit unto it; his power of Governing his whole House-hold is from *Nature*. 3. Take a third Instance yet in a *Political* matter: Say a *Parish* do chuse their *Constable*, or a *City* their *Mayor*, or a *County* their *Sheriff*; these indeed determine upon the *Person*, but they give them not their *Power*, nor do they act in the Names of their *Electors*; but their Authority to keep the Peace, to Distrain Goods, to Sieze and Execute Malefactors, is from the *King*, and the *Kings* Officers they are. Why, much like hereunto is that other Instance when a *People* chuse their *King* (though it would be better for the World, if no People did so, *Hereditary* Government being the best:) After a great deal of Clamour, Disorder, Animosity, Strife, Confusion, Distraction, and perhaps *Bloodshed*, at last *Necessity* brings them to agree upon the *Man*: But the *Kings* Authority comes not from the dirty hands of a Rout, nor doth he act in the name of a Sovereign multitude, but his Power is from God: By his *Command Kings* are constituted, by whose pleasure Men are born; God appoints them, and sits them according to the condition of the Times, saith *Irenæus*, *Iren. lib. 5. adv. Hæres. cap. 24.* And so *Tertullian* affirms, that the *Emperor* is thence, whence the man was before he was *Emperor*: *Tertul. Apol. c. 30.* He receiveth his Power from the same hand which gave him his Spirit. And elsewhere saith he, *We (Christians) worship the Emperor* so as 'tis lawful for us, and expedient for himself, as a *Man* next unto God; as one that hath received all that he hath from God; and as one that is inferior to God alone. *Tertul. adv. Scapul.*

Now, if the case be thus, where a Monarchy is *Elective* (as the *Roman Empire* was, whatever is suggested to the contrary) the Plea is much the stronger for the Divine Authority of a *Prince*, where the *Crown* descendeth by *Inheritance* (as, God be blessed it doth with us, and for the good of the Kingdom, may it descend still in that *Natural* and *Peaceful* course to the Worlds end) In this case, the Consent of the *People* is neither *Essential* nor *Accessory*; as they are not capable of conferring the Authority, so they are precluded the liberty of disputing about the *Person* (where there is an apparent or undoubted *Heir*) for God and *Nature* have already determin'd the Controversie. Men may Recognize his Right, (and in point of Conscience are bound to do so) as the Men of *Israel* did Recognize *Saul's* Right, after he had been Anointed; but where a Kingdom is *Hereditary*, ones Right taketh place upon the voidance of anothers Possession; which is the ground of that Maxim in our Law (which is the sharpest Dagger in the *Republicans Heart*) that the *King* cannot dye.

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I have been the longer upon clearing the account of the Divine Authority of *Kings*, because it was the *only* consideration which *David* had in his thoughts, when he was moved to proceed so severely against this *Amalekite*, for offering violence unto *Saul*. *Quare non Timuisti?* How came it about that thou wast not afraid, that thy Heart did not sink, that thy Soul could suffer thee to stretch forth thine hand to destroy the *Lord's Anointed*?

And hence we may fairly proceed to Two Conclusions.

1. That it is a *Fearful* thing, even to *Resist* the *Lords Anointed*. A *Fearful* thing indeed (according to *St. Paul's* Divinity) if it be a *Fearful* thing to be *Damned*. For *Opposition* tendeth to *Destruction*; and there is no more difference between *Resisting* and *Killing*, then there is between the *means* and the *end*, or between putting a *Sword* to a *Princes Threat*, and direct *Cutting* it. If he be a *Murderer* (by *Interpretation*) who hateth his *Brother*, he must be a *Regicide* (in the intent,) who *draweth out his Artillery against his Prince*, and *Rebels are beholding to our Charity alone*, in this as well as other cases, if we do not say, that never any subjects drew the sword against their *King*, but with a *Resolution* (if there was no other *Remedy*) to *sheath it in his Blood*.

I do not intend (for the Time will not give me leave) to handle the case of a *Defensive War* against a *Rightful Sovereign*, (a case, that never was maintained by *Republican Atheists*.) When our Saviour commanded us, *Not to resist evil*, *Matth. 5. 39.* we must suppose him to teach us to suffer *Indignities* with *patience*, as well from the hands of a *Superior*, as from the hands of an *Equal*. And when *St. Paul* affirms, that *whosoever resisteth the Power, resisteth the Ordinance of God*, *Rom. 13. 2.* we must conclude, that a *War* against *Lawful Authority* is a *War* against *Heaven*. And when *St. Peter* requiring us to *Honour the King*, presently *Subjoined*, *Servants be subject to your Masters with all fear, not only to the Good and Gentle, but also to the Froward*, *1 Pet. 2. 18.* we must look upon him to have taught us the necessity of *Passive Obedience* in the State, as well as at Home; for otherwise it would follow (what is *unreasonable* to conceive) that *Princes* have not so much benefit by the *Gospel*, for the securing of their *Authority*, as every *Ordinary* and *Private Man* hath.

And in saying this much, God is my Witness that I aim at no other end, but to vindicate the *Doctrine of the Cross*, which divers lately have endeavoured to expose to *Contempt* and *Derision*. But (to return to *David's* practice in reference to *Saul*) because *David's* having of an *Army*, has been pleaded by *Rebels* to *justify Resistance*, for the removing of this Objection, many things are to be considered. 1. That *David's* case was *particular*; for he was already *Anointed* unto the Kingdom, and was *Heres Viventis*, not only *Lawful Heir*, but as sure of the Crown as if *Saul* had been dead. 2. That the little *Army* which *David* had, was not of his own *Raising*, but they *resorted* unto him of their own accord; partly for *Refuge-sake* (for they were *Indigent* and *Discontented Persons*) partly to shew *David* their best respects; partly out of *pity* and *compassion* to a wronged Prince (and the Hearts of Men are generally *pinful* and *compassionate* in such a case) and partly to *endear* themselves to *David*, and to make their *Fortunes* by him

him when he should come to the Crown. 3. That when the Men were come, David used them rather as a Friendly Retinue, than as a formidable Army, to secure his own Life from the hands of Pick-thanks, who otherwise might be ready to shed his Blood to curry favour with Saul, and without Saul's Order and Commission. 4. That when David employed his Retinue to Military purposes and after a Military manner, it was against those People who were Enemies to Israel, and who by the Command of God were to be destroyed, and even then too David acted under King Achish, as his chief Commissioner and General. 5. That from the beginning to the end of the whole matter, though David had so many Swords at his command, yet he never once Resisted his own Dread Sovereign, but only fled from him, and fled with more security than he could have done otherwise. Nay, tho David had so the fairest opportunities, of making Saul his Prisoner, and of taking away his Life, one in the Cave at Engedi, 1 Sam. 24. and another on the Hill of Hachilah, 1 Sam. 26. yet still he forbore all manner of violence, at both times using this Heroick and Loyal Expression, *The Lord forbid that I should do this thing unto my Master the Lords Anointed, to stretch forth mine hand against him, seeing he is the Anointed of the Lord.*

Whence I proceed to the next Conclusion, that the Destruction of the Lord's Anointed, the stretching forth the hand to Invade his Life or Dominions, is of all other Acts of Violence, the most fearful and horrid Crime: *The Lord forbid that I should do this thing*, saith David: When the Kingly Prophet David had privily cut off the skirt of Saul's Robe (though it was only with a design to let him see that he had been in his Power) his Heart smote him, as if he had made a breach upon God's Law, and had been guilty of a very unworthy and Disloyal Act (for the Oyl upon a Kings Head (like the Oyntment upon the Head of Aaron that descended upon his skirts) makes even his Vestments Sacred.) But with what Agonies and Convulsions would his Soul have been Tortured, had the King of Israel been mocked by such a *Junctio of Jews*, as Butcher'd the King of England, and in the name of the Lord vied for Wickedness with all the Devils in Hell?

The story of Saul's Death is a very sad relation, all the parts and appearances thereof, together with Saul's own Guilt, and the sin of his Armour-bearer, and this Amalekite being rightly considered. But yet there are some passages in the story, which it may not be amiss for us to observe:

1. Concerning the Armour-bearer. Saul commanded him to draw his Sword, and to thrust him through therewith, being desirous rather to dye by the hands of his own Servant, than to be abused by the Uncircumcised Philistines. But notwithstanding the Kings own Command, the Armour-bearer refused to hearken in that particular; *he was sore afraid*, saith the Text, 1 Sam. 31. 4. Read on now to the next v. and you will find, that this Armour-bearer feared not to Kill himself, though he was sore afraid to Kill his Sovereign. By which instance it is clear, not only that he valued his Prince's Life far above his own, but also that he thought it much a more pardonable sin to be a *self-Murderer*, than to be a *Regicide*, though tempted to be so by his Sovereigns Command. Doubtless, for a Man to Kill himself is a very horrid sin, because it is his last Act, whereby (in Hu-

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1. That it is a *Fearful* thing, even to *Resist* the *Lords Anointed*. A *Fearful* thing indeed (according to *St. Paul's* Divinity) if it be a *Fearful* thing to be *Damned*. For *Opposition* tendeth to *Destruction*; and there is no more difference between *Resisting* and *Killing*, then there is between the *means* and the *end*, or between putting a *Sword* to a *Princes Threat*, and direct *Cutting* it. If he be a *Murderer* (by *Interpretation*) who hateth his *Brother*, he must be a *Regicide* (in the intent,) who draweth out his *Artillery* against his *Prince*, and *Rebells* are beholding to our *Charity* alone, in this as well as other cases, if we do not say, that never any subjects drew the sword against their *King*, but with a *Resolution* (if there was no other *Remedy*) to sheath it in his *Blood*.

I do not intend (for the Time will not give me leave) to handle the case of a *Defensive War* against a *Rightful Sovereign*, (a case, that never was maintained by *Republican Atheists*.) When our Saviour commanded us, *Not to resist evil*, *Matth* 5. 39. we must suppose him to teach us to suffer *Indignities* with *patience*, as well from the hands of a *Superior*, as from the hands of an *Equal*. And when *St. Paul* affirms, that *whosoever resisteth the Power, resisteth the Ordinance of God*, *Rom* 13. 2. we must conclude, that a *War* against *Lawful Authority* is a *War* against *Heaven*. And when *St. Peter* requiring us to *Honour the King*, presently Subjoined, *Servants be subject to your Masters with all fear, not only to the Good and Gentle, but also to the Froward*, *1 Pet* 2. 18. we must look upon him to have taught us the necessity of *Passive Obedience* in the State, as well as at Home; for otherwise it would follow (what is *unreasonable* to conceive) that *Princes* have not so much benefit by the *Gospel*, for the securing of their *Authority*, as every *Ordinary* and *Private* Man hath.

And in saying this much, God is my Witness that I aim at no other end, but to vindicate the *Doctrine of the Cross*, which divers lately have endeavoured to expose to *Contempt* and *Derision*. But (to return to *David's* practice in reference to *Saul*) because *David's* having of an *Army*, has been pleaded by *Rebels* to *justify Resistance*, for the removing of this Objection, many things are to be considered. 1. That *David's* case was *particular*; for he was already *Anointed* unto the Kingdom, and was *Heres Viventis*, not only *Lawful Heir*, but as sure of the Crown as if *Saul* had been dead. 2. That the little *Army* which *David* had, was not of his own *Raising*, but they *resorted* unto him of their own accord; partly for *Refuge-sake* (for they were *Indigent* and *Discontented* Persons) partly to shew *David* their best *respects*; partly out of *pity* and *compassion* to a wronged Prince and the Hearts of Men are generally pitiful and compassionate in such a case) and partly to *endear* themselves to *David*, and to make their *Fortunes* by him

him when he should come to the Crown. 3. That when the Men were come, *David* used them rather as a Friendly *Retinue*, than as a formidable Army, to secure his own Life from the hands of *Pick-thanks*, who otherwise might be ready to shed his Blood to curry favour with *Saul*, and without *Saul's* Order and Commission. 4. That when *David* employed his Retinue to *Military* purposes and after a *Military* manner, it was against those People who were Enemies to *Israel*, and who by the Command of God were to be destroyed, and even then too *David* acted under King *Achish*, as his chief Commissioner and General. 5. That from the beginning to the end of the whole matter, though *David* had so many Swords at his command, yet he never once Resisted his own Dread Sovereign, but only fled from him, and fled with more security than he could have done otherwise. Nay, tho *David* had to the fairest opportunities, of making *Saul* his Prisoner, and of taking away his Life, one in the Cave at *Engedi*, 1 Sam. 24. and another on the Hill of *Hachilah*, 1 Sam. 26 yet still he forbore all manner of violence, at both times using this Heroick and Loyal Expression, *The Lord forbid that I should do this thing unto my Master the Lords Anointed, to stretch forth mine hand against him, seeing he is the Anointed of the Lord.*

Whence I proceed to the next Conclusion, that the Destruction of the Lord's Anointed, the stretching forth the hand to Invade his Life or Dominions, is of all other Acts of Violence, the most fearful and horrid Crime: *The Lord forbid that I should do this thing*, saith *David*: When the Kingly Prophet *David* had privily cut off the skirt of *Saul's* Robe (though it was only with a design to let him see that he had been in his Power) his Heart smote him, as if he had made a breach upon God's Law, and had been guilty of a very unworthy and Disloyal Act (for the Oyl upon a Kings Head (like the Oyntment upon the Head of *Aaron* that descended upon his skirts) makes even his Vestments Sacred.) But with what Agonies and Convulsions would his Soul have been Tortured, had the King of *Israel* been mocked by such a *Junctio of Jews*, as Butcher'd the King of *England*, and in the name of the Lord vied for Wickedness with all the Devils in Hell?

The story of *Saul's* Death is a very sad relation, all the parts and appearances thereof, together with *Saul's* own Guilt, and the sin of his Armour-bearer, and this *Amalekite* being rightly considered. But yet there are some passages in the story, which it may not be amiss for us to observe:

1. Concerning the Armour-bearer. *Saul* commanded him to draw his Sword, and to thrust him through therewith, being desirous rather to dye by the hands of his own Servant, than to be abused by the Uncircumcised *Philistines*. But notwithstanding the Kings own Command, the Armour-bearer refused to hearken in that particular; he was sore afraid, saith the Text, 1 Sam. 31. 4. Read on now to the next v. and you will find, that this Armour-bearer feared not to Kill himself, though he was sore afraid to Kill his Sovereign. By which instance it is clear, not only that he valued his Prince's Life far above his own, but also that he thought it much a more pardonable sin to be a self-Murderer, than to be a Regicide, though tempted to be so by his Sovereigns Command. Doubtless, for a Man to Kill himself is a very horrid sin, because it is his last Act, whereby (in Hu-

mane probability) he hurried himself off the Earth into Hell. Yet this Armour-bearer chose rather to Dye with the Guilt of his own Blood upon his hands, than to Live Guilty of the Blood of the *Lord's Anointed*; and before he would be such a Traitor, ran a sad venture of being Damned for ever, by being *Felo de se*.

2. And then as for the *Amalekite*, that did effectually help on the Destruction of *Saul*, though he did it not of Malice, but upon *Saul's* intreaty; though he did it when *Saul* was now half breathless, and when he was sure otherwise to be Killed by the *Philistines*, though he did it to rid him of his present Fear and Pains, and struck him more like a Friend, than an Enemy, doing no other than what *Saul* himself had already done in part; yet this *Regicide's* Conscience seems to have been troubled presently at an excessive rate: His breast was filled with Remorse, and Anguish, and Bitterness of Spirit, so that he could not but put on a mournful and penitential Habit; for he ran to *David* with his *Clorbes rent*; and with *Earth upon his Head*, Confessing by his Actions, that he had committed an abominable Crime, when his Lying Tongue pretended that he had done a meritorious Act.

Come thy ways now, my Honest *Amalekite* (Honest in Comparison) who tho thou wast not afraid to stretch forth thine hand to destroy the King of *Israel*, ye for ought we know, didst never suffer thine Heart to swell against thine own Sovereign; didst never trample Faith and True Allegiance to thy Natural Prince; under thy Feet; didst never break Covenants, nor violate Oaths, nor any ways further or abett the Blood-shedding of the King of *Amalek*; nor didst ever harden thy Heart to that desperate state of Impenitence, Deadness or Reprobation, as to Justify and Vindicate the most horrid Act of Treason, with hands *stretched out* and *lifted up before the most High God*; as do those Sons of *Belial*, the Rebels of this day.

And yet behold, a Greater Prince than either the King of *Amalek* or *Saul*, was here: Greater for his *Lineage* and *Extraction*; Greater for his Wisdom, Faith, and *Constancy* to the *Truth*; Greater for all Vertues Divine, Moral, Political: Greater every ways, and only too Great by being too Good, for a most Unthankful and Improvident Nation.

To draw now towards a conclusion, The design of this Discourse is not so much to expose the Traytors, as to Represent the Sinfulness of the Treason, to the end we and our Posterity may see what reason all of us have to be truly Humbled under the Sense of it. For Rebellion is a Crying sin, that filleteth *Heaven* with its Noise and Clamour: And one reason of it is, because it is not only an Injury against the *Man*, but moreover a Contumely, offered to the Majesty of *God*, whose Image the *Man* bears; and therefore *Philo* the Jew calls it *ισοουσια*, καὶ *ἐναντιοῦν ἡ μυσίον*, *Philo de Spec. Leg. Sacrilege*, and the Greatest of all sorts of *Sacrilege*: Nay, it is of such a staining nature, that it polluteth a whole Land; as *God* himself said, *Blood is defileth the Land*, *Num. 35. 33*. And an Instance hereof we have upon *Saul's* killing the *Gibeonites*: He slew them indeed in his Zeal to the Children of *Israel* and *Judab*: but tho 'twas his Fact and Cruelty, yet a Three years Famine came upon the Land for it, *2 Sam. 21. 1*.

And if all Innocent Blood especially that of Rebellion staineth a Nation so, how much more the shedding of Blood Royal, the Blood of *Kings*, who in respect of their High Office and Supreme Authority Represent God above all others, and bear his Image and Impress after a Peculiar and Eminent manner.

I must confess, that I cannot but still own my Fears, that our *Land* is not yet thoroughly cleansed from the Blood of that *Innocent, Vertuous, Religious, Matchless* Prince, who was barbarously murder'd among us. For though we may believe, that the merciful God will not require that Sacred Blood of us, so as to make us smother under that Wrath which is the vengeance of another life, (*Us* especially, who cannot read, nor so much as *Think* of that Disfmal Tragedy without the deepest Sorrow Hatred, and Abomination) yet we have too great Reason to suspect that the Sin is not forgotten in Heaven, that there is no such *Act of Oblivion* There, but that as we have Smarted for that Sin already, so we may Smart still under those Plagues and Judgments which are the Discipline of this life. We are to distinguish between a Sin and its Punishment. The Sin may be forgiven, and upon true Repentance is certainly forgiven, so that it shall not Rise up in Judgment against the Sinner at the last day: But seldom does the Cry of a Vocal Sin cease, before God letteth lose some Temporal Judgments upon it; either for the warning and Admonition of other Men, or for the Correction and Reformation of the Sinners themselves, or for the exercising of their Patience, or for the like *Holy* and Gracious purposes. The thing is clear from that Instance concerning David, whom God visited with the Death of his Child, and with sharp and poynant Evils, for the Wickedness acted upon Bathsheba and her Husband, though the Sin it self was forgiven him. *The Lord hath put away thy Sin, thou shalt not die*, said Nathan; *Humble, because by this Deed thou hast given great Occasion to the Enemies of the Lord to Blaspheme, the Child that is born unto thee shall surely die*, 2 Sam. 12.

Nor is it a just Ground for our Confidence and Security to consider, that that Sin was acted by a Few in comparison) and that several Years ago too.

For, the Sin of One Man (and much rather of an Army) may be so Odious and Abominable in God's Account, that by Occasion thereof he may visit the Iniquities of a whole Nation, let us go to Achab for an Instance: Upon the Destruction of Jericho, Achab found a Babylonish Garment, a wedg of Gold, and two Hundred Shekles of Silver; and because he took of the Accursed thing, the Anger of the Lord was kindled against the whole Body of the Children of Israel, so that at the very next Battle, they were all routed by their Enemies, Josh. 7.

2. Again, God is not wont to punish a Nation to the Full, as soon as the Sin is committed, but usually leaves a great part of the Burden, many Talents of Judgment to fall down in after-times, to put Men still in mind of that Guilt, which otherwise they would bury in perpetual Oblivion. Let us go for an Instance hereof to the Jews in the days of Moses. At Shittim they joyn themselves to Baal-Peor, and a Plague ensueth thereupon. But, though for Phinebas his zeal, the Plague was soon stayed, and the VVrath of God was turned away from Israel for that time, yet afterwards in the days of Joshua, when the Israelites had

been Possessed of the Holy Land, Phineas himself remembered the Iniquity of *Peor*, and told the People that they were not cleansed from that Iniquity unto that day, *Joish. 22. 17.*

Now (to draw down this Consideration to our selves) if God be wont by way of Discipline to chastise Evil Men, even after they have taken away the Guilt of their Wickedness; if by occasion of One crying Sin, committed by a Few, or perhaps by One only, he doth sometimes bring Calamities upon a whole Nation; and if this be often done some considerable time, some years after the Sin was acted: Then truly, we of all People living have most reason to call to mind the Calamities we have groaned under, and to Interpret Providence the Right way, and not only to mistrust that God hath visited us, hitherto, but moreover to fear that he will visit us still (especially, if we repent not from the bottom of our Hearts) for that loud and clamorous Rebellion which brought the Destruction of the *Lords Anointed* (and a Man according to Gods own Heart too) though he was destroyed and murder'd, not by our own Hands, but by the Hands of *Amalekites*, and that so long since.

Now, what if we should conceive, that when this City was turned into a Flaming pile, the righteous God came to purge it from the Bloud of his Anointed? When the *Jews* of old were in any sharp afflictions, the business of the *Golden Calf* usually came fresh into their minds, and on every turn they mistrusted, that God afflicted them from the Iniquity of their Fathers in making a *Golden Calf*. The story of it you have at large in *Exod. 32.* the People would have some Representation to go before them instead of *Moses* their proper Captain and Leader; they prevailed with *Aaron* to consent and concur with them, and they contributed their Riches, their Gold and their Earrings to carry on the Work of the day; and at last our came a *Calf*, a little Similitude of the Great Idol, which was worshipped in the House of Bondage, whence they had now been delivered, so that, though they had escaped out of *Egypt*, yet they espoused the *Egyptian Religion*.

And why should we not think now, that when God visited us with his Judgments, he did not remember Peoples Ingratitude to him and his Anointed? Or why should we not fear that he will remember us again- and that with more Sore and more Dreadful Judgments, if People persist in their Ingratitude still? For this is a Sin of no ordinary rate, but one of the First Magnitude; the King's Authority being a Donative of Heaven, and a Ray of God's Majesty, and his Power to Govern and Punish, being given by God's own Warrant, the Sin of Rebellion must necessarily be of a Damning Nature, and of a Clamorous Tongue, however some (whose Consciences are Armour proof against all Arguments from Scripture and Antiquity) have begun again to speak of the Lawfulness of Resistance, as if their hands were already laid upon the Hilt of their Swords.

Take heed therefore (you especially of this Great City) that ye join not in the Confederacies of *Korah*, lest ye utterly Perish in his gain saying. Is the Iniquity of *Peor*, and the Sin of the *Golden Calf* to little for us? Are not the Judgments, which we have groaned under, heavy enough yet, but do we sollicite God to add more Talents to the weight still? Assure your selves, that if People Repeat their *Rebellious Sins*, God will not fail to Repeat and Double his Blows; and he hath more Judgments in Treasure besides the *Plague* and the *Fire*; and the Posterity that cometh after us will (as we our selves have done) see the follies, and smart greatly for the Impieties of their Fathers; for as *Ezra* said upon the Return out of Captivity, After all that is come upon us for our Evil deeds, and for our Great trespass, seeing that God hath punished us less than our iniquities deserve, and hath given us a Deliverance (a miraculous deliverance out of our Thralldom) should we again break his Commandments, and join with the People in these Rebellions, would not God be Angry with us till he had Consumed us, so that there should be no Remnant, nor Escaping?

For the preventing of the worst of Evils it is our great Concernment, and ought to be our great Care, and 'twill be found to be our best Interest, when all is done, to lay aside all Unnatural Animosities and Heart-burnings, which Evil Men have so long made use of. In order to distract this Kingdom; and to be filled with the true and primitive Spirit of Christianity; to be Meek, and Gentle, and of Humble Minds; to act according to that Wisdom, which is Pure and Peaceable; to Study to be Quiet; to endeavour by all possible means to keep the Unity of the Spirit in the Bond of Peace; to be Trustable and Honest in Heart; to be subject to the Higher Powers, and that not for fear of the Laws only, but readily and ingenuously, and for Conscience-sake, to Fear God, to Honour the King, and to Love the Brother-hood; to be in perfect Charity and Unity among our selves, as becometh Brethren; and so, in all manner of well-doing to commit our selves to God; to whom be Glory, Dominion and Praise. Amen.

This Discourse ought to have been insisted on by the Doctor, rather than that seditious Sermon that he preach't at *Exon*.

